HE EVEN MAKES THE DEAF HEAR AND THE DUMB SPEAK

THE TWELFTH SUNDAY AFTER TRINITY AUGUST 16, 1964

T R I N I T Y L U T H E R A N C H U R C H

Butler, Pennsylvania August 16, 1964
120 Sunset Drive Phone 287-1977
Parsonage, 211 Beech Road Phone 287-2118
THE REVEREND REINHOLD K. WEBER

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Increase, O Lord, the responses we make in behalf of Thy Son, Jesus Christ, so that our lives become Gospel-centered evidence of Christian growth with gratitude for countless blessings freely given .

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The Silent Prayer and Meditation	
The Organ Prelude	
*The Processional Hymn- - - - - - - - - - - - - - -	No. 131
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The Postlude	

*Ushering Interval **Congregation kneel

We are happy to welcome as supply preacher today Mr. Rowland D. Bordeaux, an authorized lay preacher of the Western Pennsylvania-West Virginia Synod, and a member of First English Lutheran Church, Butler, under whose leadership today we will find blessing through God's Word.

While Pastor Weber and family are on vacation, all emergency matters should be referred to our Vice-President, Mr. Fred Lunt (285-8373) or directly to the Rev. Edward Kappeler, pastor of St. Peter's Lutheran Church, Evans City, who may be reached by calling Evans City 5662(home) or 5810(church).

We welcome guests who worship with us, and ask each one to sign the Guest Book in the narthex, so that the visit may be acknowledged.

We thank Mr. Paul Hutchison, manager, and all members of our Church League team who gave time and ability in this past season.

Members are reminded that regular worship while on vacation offers the proper continuity in hearing God's Word; use of all envelopes in this Summer Season helps to maintain a sound financial condition as expenses go on week by week.

Next Sunday, Mr. George Crail will again serve as our stated supply, and we look forward to his leadership in worship and the Word.

ORGANIST	8:30, 11:00	Miss Karen Marsh
ACOLYTES	8:30	Dennis Courson
	11:00	Barry Allison
GREETERS	8:30	Mr. and Mrs. Ralph Schenck
	11:00	Mr. and Mrs. Roy Croop
NURSERY	8:30	Mrs. Paul Hutchison, Mrs. David Bachman
	11:00	Mrs. Homer Lineman, Sandy Lineman

The Physical Appearance of Jesus

2. HOMELY OR HANDSOME

No authoritative description of Christ's physical appearance was handed down by the earliest Christians. Proof of this is seen in the controversy that arose as soon as an interest in the subject was aroused.

The earliest writers on the subject asserted that Jesus had no physical attractiveness. Many second and third century church fathers — including such famous men as Justin Martyr, Clement of Alexandria, Tertullian and Irenaeus—argued thus on the basis of Old Testament passages. They quoted Isaiah 52:14: "his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men," and Isaiah 53:2-3; "he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men. . . ."

These men lived in days of trial and persecution. Perhaps they welcomed such an opinion of Christ's appearance because of their need for his support as a sufferer. Besides, they were surrounded by a heathen culture that deified material beauty. With emperors worshiped as gods and unnumbered statues of handsome men receiving daily homage all about them, it is not surprising that these Christians should react against the vices of pagan beauty worship.

Their opinion became so widespread that Celsus, the author of the first notable attack on Christianity, taunted Christians for worshiping a person of such homely appearance. Origen answered the attack. Although Christ's person may have been lacking in beauty, he argued, there must have been something noble and divine about it. Christ's appearance must have varied depending upon the spiritual capacity of the beholder.

Others rose to defend Christ's attractiveness to men. Jerome quoted Psalm 55:2, "You are the fairest of the sons of men." He declared that the Isaiah passages referred to Christ's person as defaced by blows, spitting and crucifixion. "The brightness and majesty of his divinity," wrote Jerome, "hidden under the veil of his flesh, shed its rays over his human countenance, and subdued all who had the happiness to gaze upon it."

Augustine, Ambrose and Chrysostom agreed with Jerome. Thus there were two opposing opinions about the physical attractiveness of Christ. The opinion defended by Jerome seems to have prevailed even to the present day. The other view has persisted among many, however, especially among those who have exalted asceticism and have felt that by dishonoring the human body one can glorify the soul.

Those who believe that Jesus was an attractive figure have no difficulty finding evidence in the New Testament that satisfies them. People in Jesus' day were like people in every age. They were at the mercy of outward impressions. They could hardly have greeted Jesus as a prophet—especially after seeing the virile John the Baptist—if he had not been a manly, commanding, prophetic figure. And surely his foes would have attacked him for having bodily defects.

The ancient controversy is of slight importance in our lives. Knowing the love of Christ is the essential thing.

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